



SCROLL

A Publication Of The Capital Bible Seminary

Volume 5, Number 1

August/September 1977

Discipleship in the Seventies

By Dr. Homer Heater, Jr.



A healthy resurgence in the priesthood of "lay" people has been observed within the last few years. This ministry includes knowing the Scriptures, the ability to apply the Scriptures to life situations, and to teach others how to do so.

The primary basis of Christian instruction in the past has been superficial classroom teaching in the Sunday School, coupled with a pulpit ministry that usually left much to be desired. Since much of the recent success in the area of training has taken place in smaller groups and even between two individuals, there has developed a

tendency on the part of some to disparage teaching or preaching that is directed primarily to larger groups. The watchword today is "discipleship," and by that is usually meant that one person devotes much time and energy to one or more persons who are "disciples."

My purpose in this article is not to deny the benefit of individual follow-up and instruction but to attempt to provide a proper perspective on this vital subject. In such a short compass, it is impossible to give adequate treatment to the concepts of discipleship, but certain basic points can be made.

The most frequent word for "teach" in the New Testament is *didasko*. This, in spite of the fact that the word for "disciple" is *mathētēs*, the verb for which would normally be *manthanō*, "to learn." Therefore, teaching is a fundamental aspect of the Christian message.

At the same time, though the communication of truth is essential to the concept of discipleship in the New Testament, the mere acquisition of knowledge is never the primary goal of the Gospel message. The disciple is a follower, one who practices what his master teaches. In one of the few places in the Gospels where *manthanō* is used (Matthew 11:29), this concept is presented. "Learn from me," says Jesus. The disciple's learning is not to be merely *about* Jesus, he is to learn to know Jesus himself. This is what Paul means in Ephesians 4:20 when he says, "You have not so learned Christ." In other words, Christian teaching is to be both precept and example. Therefore, there is certainly a place for individual or small-group discipleship, but this does not exclude a large-group instruction.

The Greek word which refers to becoming a disciple, *matheteuō*, is very infrequent. This word appears only four times in the New Testament, and two of them are pertinent to this discussion. The first occurrence is in the "Great Commission" (Matthew 28:19-20) where Jesus says, "when you go, make disciples (*mathēteusate*) of all nations, teaching (*didaskontes*) them" There is a debate concerning the significance of the first word. The KJV translates both words as "teach." Most recent versions have correctly treated the word as "make disciples."

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LIGHT FROM THE LANGUAGES

"ATONEMENT" in the OLD TESTAMENT

By Lon Neal Solomon, Th.M

Based upon the information of the New Testament, it is obvious that the sacrifices of the Mosaic Law never fully atoned for sin (Hebrews 10:4). They merely accomplished cleansing from sin until the future death of Christ would pay for sin completely and forever (Hebrews 10:10, 12, 14). In light of this clear truth of the New Testament, many scholars have seen in the Old Testament word for atonement the meaning "covering" instead. They have maintained that the verb "to atone" in the Hebrew more specifically has the meaning "to cover" and should be translated in that way to be more consistent with New Testament truth. It is the purpose of this brief word study to investigate the most common Hebrew verb "to atone" and to determine if its meaning in the Old Testament implied to the Hebrew people the idea of full atonement or simply covering for their sins. Or to put it another way: did the people of the Old Testament understand from this word the theological truth that their sin was merely being covered until some future time when it would be fully paid for by the death of the Messiah?

The Hebrew verb in question is the verb *kpr*. Originally Hebrew was written with only consonants, vowels being a much later addition. The Hebrew verb that we will consider, therefore, is the one where three distinguishing consonants are the Hebrew equivalents of *k*, *p* and *r* in that order. It is a derivative of this verb that makes up part of the name for the most sacred Jewish feast day -- *Yom Kippur* (day of atonement). To analyze its meaning, three basic areas must be investigated: (1) its etymology (root meaning), (2) its use in the Hebrew Old Testament and (3) its translation in the LXX (Septuagint).

(1) **Etymology:** The root meaning of this verb is a matter of dispute. To find it, other Semitic languages must be consulted. In Arabic it means "to cover" or "to hide," while in Syriac it means "to wash away" or "to obliterate," especially sin. In Hebrew it has both these meanings. It may be argued that the Syriac, since it is

a later language than Arabic, reflects the influence of the Hebrew Bible. This would mean that Arabic would have preserved the more ancient and, therefore, the more basic meaning of the word. This seems plausible and is



Lon N. Solomon, Th.M.

avored by a large number of scholars. Thus, "to cover" would seem to be the root meaning of the verb *kpr*.

(2) **Use in the Hebrew Old Testament:** The Hebrew language has seven "stems" through which its verbs are conjugated. The *Qal*, or simple stem, usually reflects the root meaning with the other stems reflecting different variations of this. The *Qal* stem of our verb appears only once in the Old Testament, in Genesis 6:14. Here, Noah is told to "cover it inside and out with pitch," referring to the ark. This is the only time the verb appears in the Old Testament with the clear meaning "to cover." It appears 91 times in the *Piel* (intensive) stem, most of these occurrences being in the Book of Leviticus in the passages dealing with the animal sacrifices for sin. It seems likely that since these uses with reference to the sacrifices are of a different stem than that of the *Qal* (which meant "to cover" in Genesis 6:14), the Hebrews must have recognized some distinction in meaning between the two uses. Thus, the 91 uses of this verb in the *Piel* stem are best taken as implying some technical idea of atonement far beyond a simple idea of covering.

(3) **Translation in the Septuagint:** The Septuagint (abbreviated LXX) is the Greek translation of the Hebrew Old Testament completed between 250-100 B.C. Its translation of the verb *kpr* reveals what that verb was understood to mean by those Jews. It is interesting to note that almost every one of the 91 uses of *Piel* is translated in the LXX by the verb *exilaskomai*. This Greek verb has the quite specific meaning "to atone, make atonement, propitiate." In stark contrast, the one use of *kpr* in the *Qal* meaning "to cover" (Genesis 6:14) is translated in the LXX by a different word: *asphaltoō* -- "to smear with pitch," to which our English word "asphalt" is related. The conclusion is obvious. The Jews who translated the

LXX recognized a clear distinction between the meanings of *kpr* in the *Qal* and *Piel* stems. They certainly interpreted *kpr* in the *Piel* to mean "to atone" while in the *Qal* "to cover." This would indicate that the Jews of that era did not see the meaning "to cover" when they thought of God's promises to them with regard to animal sacrifice. Instead, they interpreted God's promise to be one of forgiveness and atonement in response to their animal sacrifices and confessions of sin.

Conclusions

Although brief, this word study has arrived at several conclusions. First, the most probable root meaning of the verb *kpr* is "to cover," and it is so used in the simple stem. Second, the Hebrews began to interpret it in the more technical meaning "to atone" when it was used in the *Piel* stem with relationship to the Old Testament sacrifices. The New Testament makes it clear, of course, that redemption for Old Testament saints was not completed until the death of Christ (Romans 3:21-26). Animal sacrifice did not take away sin, but the act of faith, on the part of the Old Testament saint, caused him to be acceptable with God with a view to the eternal redemptive work of Christ. ■

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The question still remains as to just what that entails. I believe that the word means first of all to lead people to Jesus Christ -- that thus they become followers, disciples of Christ. Teaching is certainly part of this, and, therefore, the KJV is not entirely wrong in treating this verb as "to teach."

The other passage bearing on our topic is Acts 14:21. In the city of Derbe, Paul and Barnabas preached the Gospel and made disciples before their return to Lystra and Iconium. This could not have embraced more than a few days or weeks. Here, likewise, the KJV translates the word "to teach." Again, it must mean primarily to evangelize.

Now, back to our original point. To make disciples is to lead people to Christ and, thus, they become his followers. They are then to be taught, both by precept and example. There is certainly much to be said for small group or individual teaching, but this must never be adopted at the expense of teaching larger groups. A pulpit ministry which reaches hundreds or thousands can and should be just as effective as teaching one or a few persons (certainly the quantity is greater). Of course, there still needs to be a follow-through on a smaller scale that the example of others might be followed.

In conclusion, the church should take advantage of every available means of communicating the word, which in turn must be practiced as well as learned. ■

NEW EDITOR for SCROLL

This edition of the *Scroll* has a new editor in the person of Dr. Richard A. Taylor, Assistant Professor of Greek and New Testament at Capital Bible Seminary. This fall Dr. Taylor begins his second year of ministry at C.B.S., where he has been well-received by both faculty and students.

Dr. Taylor was born in Missouri but travelled often as a result of being raised in a military family. In 1961, while a student at Pensacola High School in Pensacola, Florida, he came to know the Lord. While in college he frequently ministered on the weekends and spent one summer in missionary ministry in Honduras, Central America. In 1973 he received the Ph.D. in New Testament Text from Bob Jones University, where he also taught in the Graduate School of Religion for a number of years. In 1975 Dr. Taylor was elected to membership in *Outstanding Young Men of America*. His professional memberships include the Society of Biblical Literature, the Evangelical Theological Society, the Creation Research Society, the Biblical Archaeology Society, and the American Schools of Oriental Research.



Dr. Richard A. Taylor

Dr. Taylor's wife, Diane, holds the M.A. in Christian Education and has also taught for a number of years. Her teaching experience includes instruction on the preschool, high school, and college levels. Mrs. Taylor begins a new ministry this fall as the Director of Forcey Christian School in Silver Spring, Maryland.

The Taylors have two children, Alison (age 5) and Bill (age 2½). We commend this family to you for your prayers.



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SEMINARY NEWS & EVENTS

1. Dr. Thomas R. Edgar, Professor of New Testament Literature and Exegesis at Capital Bible Seminary, has been promoted from Associate Professor to Full Professor as of August, 1977. Dr. Edgar is presently on a Sabbatical leave for research and writing.

2. Dr. Richard A. Taylor, Assistant Professor of Greek and New Testament at Capital Bible Seminary, was recently elected to the office of Secretary-Treasurer of the Eastern Region of the Evangelical Theological Society.

3. Rev. A. W. Jackson, Lecturer in Practical Theology at Capital Bible Seminary, has spent a good portion of the summer ministering abroad in Europe and the British Isles.

4. Capital Bible Seminary begins a new academic year with classes commencing on August 30, 1977. Orientation for new students will take place on August 24 & 25. Student enrollment is at the highest point ever.

PRAYER CORNER

1. Final approval of plans and granting of a building permit for the new Capital Bible Seminary building are anticipated soon. Pray for an expeditious handling of this matter.

2. Pray for incoming students who will be making many adjustments to the challenges of Seminary life.

3. Pray throughout the year for the extension ministries of the faculty, who frequently are away speaking on the weekends.

4. Pray throughout the year for the Christian service activities of the Seminary students, who engage in a wide range of ministries. Some pastor churches, others hold open-air campaigns, jail services, child evangelism classes, youth work, etc.

from the Dean's Desk

**DR. HOMER
HEATER, JR.**
M.A., Th.M., Ph.D.,



The Scroll begins a new format with this issue. First published in 1973, the Scroll has offered through the years various studies of general Christian interest. Two columns are being added to this issue to provide a slightly more technical discussion of words or concepts in the Greek and Hebrew. These, of course, are for pastors and others trained to deal with the Scripture in the original languages. The regular items for the general public will continue. We will also have a few news and prayer items that you might be able to pray more effectively for the Seminary.

The purpose of the Scroll is to share with the Christian public some of the insights available to the Seminary students. We solicit your responses to the Scroll. We want to hear about articles that are helpful as well as criticism about any article. You may have suggestions to offer as to the future content of the Scroll. Extra copies of the Scroll are available for individuals and churches. Just write our office requesting them. If you know others who would enjoy receiving the Scroll, send us their full names and addresses and we will be happy to put them on the mailing list.

Our prayer is that this publication will prove helpful to you and will bring glory to God.



SCROLL

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October/November 1977

WHAT'S AN ELDER ANYWAY?

By John H. Mulholland, Th.D.

Recent national events have taught us that the quality of leadership is critical. The church's leadership is critical for the gospel. Without a doubt we must be deeply concerned about the leadership God has ordained for the church.

One group of church leaders are called "elders." They are to labor, i.e., work hard, in word and doctrine (I Tim. 5:17). Scripture clearly details the responsibilities of elders and the characteristics an elder must have. But nowhere does Scripture carefully spell out the nature of the elder's office.

What is an elder anyway?

Since elders frequently are mentioned in the Old Testament and all Scripture is profitable, we must have the Old Testament understanding of what an elder is before we can approach the New Testament perspective.

I. Family leaders

The first mention of elders in the Old Testament occurred at the call of Moses when the Lord instructed Moses to inform "the elders of Israel" of His promise to redeem the nation from Egyptian bondage and to take them to Canaan (Exod. 3:16-17; 4:29). They would accompany Moses before Pharaoh (3:18). In Egypt the elders provided the leadership for Israel and supervised the Passover sacrifice according to their families (12:21). This leadership continued throughout the wilderness wanderings (19:7).

2. Religious leaders

Seventy of the elders of Israel accompanied Moses on Mt. Sinai to acknowledge their obedience to the Book of the Covenant and to worship the Lord (Exod. 24:1-11). There they saw the very presence of the Lord. Later when the people of Israel tired of manna and yearned for meat, the Lord placed His Spirit upon seventy elders so that they prophesied for that one time (Num. 11:16-25). During the Exodus it was the elders who supervised the slaying of the family sacrifices for the Passover (Exod. 12:21). They ascended Sinai with Moses to



John H. Mulholland, Th.D.

receive the revelation of the Lord from the lips of Moses (Exod. 19:7).

3. Experienced judges

When the Lord first sent Moses to the Sinai region, He led him to Jethro Reuel, the priest of Midian, who gave his daughter to Moses (2:16-3:1). The name "Reuel" shows that the priest served the old Semite God *El*. Jethro Reuel counseled Moses to share his gigantic judicial work load with "able men who fear God (*Elohim*), men of truth, those who hate dishonest gain" (18:14-23).

Later Moses reminds the nation that he had them "choose wise and discerning and experienced men from their tribes" and that he appointed those tribal heads which the people had selected for themselves as judicial leaders over them (Deut. 1:9-18). Since elders were leaders of tribes, this most likely is a reference to elders. Since the elders of Israel were with Moses when he received the Law, it was only fitting that they be with him in charging Israel to keep the Law (Deut. 27:1). Also on a local basis they were charged by the Law with judging cases of murder, disobedient sons, marriage disputes and unwitting violations of the Law (Deut. 19:12; 21:1-21; 22:15; 25:7ff; Lev. 4:13ff). Indeed the judges chosen locally for local legal administration (Deut. 16:18) are likely the same as the tribal leaders chosen as judges (Deut. 1:13-18). Thus the elders provided both general leadership and judicial decisions.

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LIGHT FROM THE LANGUAGES

ANOINTING THE SICK

Richard A. Taylor, Ph.D.

One of the most frequently misunderstood portions of the New Testament is found in what is probably the first book of the New Testament to be written. James 5:14-15 says, "Is anyone among you sick? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord" (NASB). The primary difficulty in these verses is to decide the relationship between the "anointing" mentioned here and the healing of the sick person. Is James advocating a religious and sacramental application of oil upon those who are sick? Or can the reference to oil be explained in some other way?

One thing which is not immediately clear to the reader of the English Bible is the fact that the Greek New Testament uses two different words for "anoint." One of these (*aleiphō*) was normally used to refer to cosmetic, athletic, or medicinal anointing, while the other (*chriō*) was more commonly used to refer to ceremonial and religious anointing. A brief summary of the historical uses of these terms will help to bring the distinction more clearly into focus.

Olive oil had a variety of uses in the ancient world. In Palestine, where the climate was frequently dry and the body often exposed to arid winds, oil was used to protect the skin from drying and cracking. One "anointed" or "oiled" himself for cosmetic and protective purposes. Oil was also used for athletic reasons. In the Greek gymnasium, the trainer who gave rub-downs was called literally the "anointer." Oil was also recognized as a household remedy with general medicinal value. Ancient writers such as Philo, Galen, and Pliny spoke highly of the medicinal values of oil. Josephus tells us that when Herod was on his deathbed, his doctors prescribed a bath of warm oil (*Bellum Judaicum* 1.33.5). In the New Testament parable of the Good Samaritan, the wounded man is said to receive oil and wine into his wounds (Lk. 10:34). Here the oil would have a mollifying effect and the alcoholic content of the wine would serve as a primitive disinfectant. And in Isa. 1:6, the sinful nation of Israel is likened to a wounded person whose cuts have not been softened with oil.

Of the two Greek words for "anoint," the one which most



Richard A. Taylor, Ph.D.

naturally lends itself to the ideas mentioned above is *aleiphō*. The New Testament also bears out this idea, for none of the New Testament usages of *aleiphō* seems to have any notion of purely religious or symbolic anointing. In Matthew 6:17, *aleiphō* refers to physical appearance; in Mk. 16:1, it refers to preparation of a body for burial; in Lk. 7:38, 46; Jn. 11:2; 12:3, it is a sign of honor for a household guest; and in Mk 6:13 and Jas. 5:14, it is associated with the healing of the sick. Also, in the more than twenty occurrences of *aleiphō* in the Greek Old Testament (LXX), there is usually a notion of simple physical anointing, as opposed to ceremonial or religious anointing.

By New Testament times, the word *chriō* ("anoint") was being used largely for the idea of religious anointing. This may be clearly seen in the word "Christ," which actually means "anointed one." There are only five places in the New Testament where *chriō* is used, and every time it refers to the anointing of the Holy Spirit upon an individual, whether Christ or believers (cf. Lk. 4:18; Acts 4:27; 10:38; 2 Cor. 1:21; Heb. 1:9). Also, in the Greek Old Testament the word *chriō* is usually used to translate forms of the Hebrew *mashach*, from which the word "Messiah" ("anointed") comes. Although this distinction between *aleiphō* and *chriō* cannot be maintained without exception outside the biblical writings, it does seem to be carefully observed by the New Testament writers.

How does all of this help us in Jas. 5:14-15? Since James uses *aleiphō* for the anointing of the sick, it seems quite clear that he is thinking in terms of medical assistance for the afflicted. If it seems strange that the elders of the church should be summoned for this type of help, it must be remembered that doctors were scarce in the ancient world and travel was slow at

best. In the absence of a physician, one sought help where it could be found. James' anointing, then, is not a ceremonial application of oil as a sacrament, nor is it an early form of Extreme Unction, as some teach. It is rather a proper use of medical assistance, coupled to the prayer of faith. And the prayer of faith, James assures us, will save the sick.

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4. Political leaders

The very fact that Moses explained the Lord's commission in his life to the elders and took them with him before Pharaoh shows that the leadership of the nation was in their hands (Exod. 3:16-18; 4:29). They decided that the ark of the covenant must be brought up in the Philistine battle (1 Sam. 4:3).

It was the elders who demanded that Samuel appoint a king and Saul came to them for reinstatement (1 Sam. 8:4; 15:30). Abner lobbied with the elders to bring the throne to David and David made a treaty with them for the power of the monarchy (2 Sam. 3:17; 5:3). When the elders left David to follow Absalom, David had to win them back (2 Sam. 17:4, 15; 19:11). The elders helped Solomon consecrate the Temple (1 Kings 8:1-3). Josiah recommended the nation to the Law by gathering together all the elders for the ceremony (2 Chron. 34:29).

The political affairs of the nation were guided and directed by the elders.

5. Local leadership

Most of the times the elders are mentioned in the Old Testament, we have seen, they were operating on a national scale--before Pharaoh, on Sinai, with David. But since their primary task was judging legal cases, they spent most of their effort on the local level. Undoubtedly elders arose in a town as prominent leaders of influential families who by their personal and family prestige deserved a part in town and regional decisions. So we read of the elders of various cities: Gilead, Jabesh, Bethlehem, and the cities of Judah (Jud. 11:3-11; 1 Sam. 11:3-10; 16:4; 30:26-31). Non-Israelite cities also were led by elders: Gibeon, Succoth, Shechem (Josh. 9:11; Jud. 8:14-16; 9:2).

6. Elders in the dispersion

As the nation was carried to Babylon and elsewhere, the absence of monarchical representatives increased the responsibility and authority of the family elders. Accordingly, the Talmud described the means for their official recognition and definitive rules for their leadership in that period.

For those who returned to the land, both a local court and a synagogue were established in each town. The court meetings of the elders sometimes met in the synagogue building. Also the elders of the court had the chief seats in the synagogue (cf.

Matt. 23:6; Mk. 12:39; Lk. 11:43). Elders exercised both disciplinary and administrative functions. But it was another set of officers who cared for the worship and teaching at the synagogue. Of course, an elder could also serve as a synagogue officer.

7. Old Testament summary

By way of summary, we may conclude that elders in the Old Testament became established as family heads and as village leaders. They led primarily in civil and judicial decisions on the local level. As national crises arose, elders convened themselves or were gathered by a national leader. Especially under Moses their leadership enjoyed religious significance.

8. Elders in the New Testament

In the Gospels and the Book of Acts, the elders are associated with the chief priests and scribes. The Sanhedrin at Jerusalem included lay nobles or elders who participated in the decisions of that judicial council. However, the major leadership of the Sanhedrin was in the hands of the chief priests and scribes, the professional religious leaders of Israel.

The early Jewish followers of Jesus grew quite rapidly in the first few years after the day of Pentecost. As the apostles took evangelistic tours throughout the Mediterranean world, the church at Jerusalem needed additional local leaders. These leaders they called "elders" according to Acts 11:30, the first reference to church elders. That early Jewish church undoubtedly got the name and some of the basic functions from their Jewish background and the Old Testament usage. The elders administered the distribution of relief funds from Antioch (Acts 11:30) and helped to reach practical decisions along with the apostles (Acts 15:2-6, 22-23).

9. Gentile elders

As the Apostle Paul established local churches in Asia Minor, he appointed elders in each church (Acts 14:23). But in so doing he did not force a Jewish term upon Gentile minds. The term "elder" was well known outside of Jewish circles. Egyptians had elders (Gen. 50:7). So did Moabites and Midianites (Num. 22:4-7).

Inscriptions and papyri show that Egyptian committees and corporations of various kinds were led by colleges of elders. Elders in the village government fulfilled administrative and judicial functions, serving one year at a time. Priests of the Egyptian god Socnopaios were called elders and functioned in the supervision of finances and in negotiation with authorities.

In the Greco-Roman world the term was used for senior groups and for clubs of men. Each city was governed by a council. Therefore, local church organization would normally follow the pattern of the "Gentile" world which was basically democratic, even without the influence of the Jerusalem Jewish church.



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SEMINARY NEWS AND EVENTS

1. Spiritual Life Day was observed at C.B.S. on September 13. The Rev. Charles B. Hanshew ministered to the faculty and student body in a time of spiritual edification and encouragement. Rev. Hanshew graduated from Washington Bible College and Capital Bible Seminary, and is now the Pastor of Independent Bible Church in Martinsburg, West Virginia.

2. September 28 was a day of Evangelism at C.B.S. Classes were dismissed as the students and faculty engaged in a variety of ministries throughout the local area.

3. Groundbreaking for the new Seminary building took place on October 7, with a dedicatory service on the site. Dr. John H. Mulholland recounted the beginning of Capital Bible Seminary; Dean Heater spoke on the recent growth of the Seminary and the need for the new building; student body President Curt Lowry shared thoughts from a student perspective; C.B.S. President Miles spoke briefly, and the meeting was closed with a prayer of dedication.

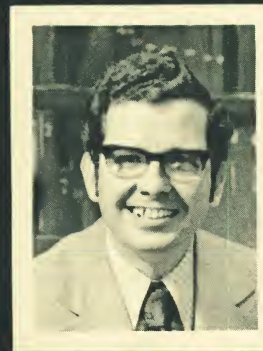
4. The annual Founders' Banquet will be held at the Adult Education Center on the University of Maryland campus on November 18 at 6:45 p.m. Those interested should secure reservations with Miss Eleanor Bergsten at W.B.C. by November 11.

PRAYER CORNER

Construction of the new C.B.S. building is expected to begin soon. Please pray for the continued supply of funds for this project as well as good progress in the work of construction.



from the Dean's Desk



Homer Heater, Jr., Ph.D.

Jeremiah, in the last decade of Judean independence, brought a message of impending judgment. The response of the people was: "Come and let us devise plans against Jeremiah. Surely the law is not going to be lost to the priest, nor counsel to the sage, nor the divine word to the prophet! Come on and let us strike at him with our tongue, and let us give no heed to any of his words" (Jer. 18:18, NASB).

It requires courage to bring a message to people they would rather not hear. Jeremiah paid dearly for preaching the coming judgment of God. The Jews, living in relative comfort and security, were content with their corrupt religious practices and expecting God's blessings at the same time. As a result, they followed the false words of the priests, prophets and sages and rejected God's Word.

The present era, as in all others, requires men with the courage to speak clearly and incisively the Word of God to a people content with their sin and confident in their religion.



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December 1977/January 1978

OLD TESTAMENT STANDARDS FOR NEW TESTAMENT LEADERS

By Dr. John H. Mulholland

How are we to know the authority and responsibilities of church leaders in the church of the twentieth century? Several principles willingly offer the solution for our dilemma.

The practical person will simply look at the job that needs to be done and argue that the elders of the local church should do it. There is much to be said for that point of view. Leadership was needed in the first century church as revealed in the book of Acts. Funds had to be received from the Antioch church and so the elders at Jerusalem received them (Acts 11:29-30). The church had to decide about requiring Gentile believers to receive circumcision so the Jerusalem church elders participated in that decision together with the apostles of Christ (Acts 15:1-6).

1. NEW TESTAMENT PRAGMATISM

Other procedural matters also seem simply to show up in the New Testament with no mention of command or other authoritative principle. As they needed food and clothing the early believers simply shared with one another and distribution was made through the apostles (Acts 2:44-45; 4:32-5:11). Soon Hellenistic Jews were saved. To meet the needs of the widows of the Hellenists additional ministers were chosen to assist the apostles in a deacon function of distributing to these widows. At Ephesus qualifications were stipulated for inclusion on the widows list (1 Tim. 5:3-13). So because of the needs of the early Christians, the church added functions and officers: collection of food, clothing and funds; deacons to distribute; lists of widows to be served; elders to minister to both spiritual and physical needs.

If the early church added ministers and functions as the need arose, surely the people of Christ should do the same today. And the church has added specialized ministers for youth, administration, counseling and evangelism. Also functions have been added to meet certain clear needs: retreats,

recreation, Sunday Schools and various parachurch groups such as schools, missionary societies and evangelistic teams. Other functions and ministries will undoubtedly be added as new needs arise and are perceived under the leading of the Holy Spirit.

2. ABSOLUTE TRUTH

Yet, while the practical guide for ministries in the church has been followed and has served the Lord's people well, surely there are also certain objective and unchanging standards for the leadership of the local, organized assemblies of those who have decided to follow Jesus. The church is guided by the Scriptures as well as by the Holy Spirit (1 Pet. 1:23-25; John 3:5), for the Spirit who indwells and leads the church has provided the Scriptures as the ground for all doctrine (2 Tim. 3:16-17).



John H. Mulholland, Th.D.

Recent *Scroll* articles on the subject of elders have assayed the responsibilities of the entire congregation with reference to its government and the part of elders as shepherds, rulers and leaders. More recently, the Old Testament position of elders has been sketched. Indeed there is a constant danger of ignoring or slighting the doctrines of the Old Testament. As New Testament believers we tend to fasten upon the fullness of revelation in Christ to the avoidance of divinely revealed Old Testament support and background necessary for the proper understanding of New Testament doctrine. For example, without the fullness of the Scriptures given

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LIGHT FROM THE LANGUAGES

WHAT IS A PROPHET?

By Thomas R. Edgar, Th.D.

The average Christian seems to have a clear concept of the nature of a prophet. However, this is not true of various preachers and scholars. The difference of opinions causes confusion. Hans Conzelmann in his commentary on First Corinthians states that prophecy "is not foretelling of the future" (p. 234). C. K. Barrett feels that prophecy "refers much less to prediction than to exhortation and exposition of Christian truth" (p. 316). Robertson and Plummer in their commentary on First Corinthians say, "this gift implies special insights into revealed truths" (p. 266). Alan Redpath decides that prophecy is "not so much foretelling the future as forth telling the present." He further states it is the ability of an individual to "speak with authority from the Bible to the day in which he lives" (pp. 142, 143). One widely known pastor defines a prophet as one with special insight into Scripture. His staff, therefore, considers him to be a prophet.

The basic question is whether the prophet foretells (predicts) or forth tells (communicates God's message to man) as the primary characteristic of his gift. Many have relied upon the statement, "The one prophesying speaks edification and exhortation and encouragement to men" (I Cor. 14:3) for a definition of a prophet. However, this verse is not defining the gift of prophecy, but is merely stating the effect of prophecy which is understood by the hearers, in contrast to tongues which are not understood and, therefore, do not edify, exhort or encourage. Other gifts such as apostle and teacher also edify, exhort and encourage; thus, although a prophet may also accomplish these things, they are not the distinctive characteristic of his gift. Godet in his commentary on First Corinthians states it well when he says:

The conclusion has often been drawn from this verse that since to prophesy is to edify, exhort, comfort, whoever edifies, exhorts, comforts, merits according to Paul the title prophet. This reasoning is as just as it would be to say: He who runs moves his legs; therefore, whoever moves his legs, runs. . . one may edify, comfort, encourage without deserving the title of prophet or prophetess (pp. 267, 268).

The argument over the meaning of *prophesy* involves the meaning of the prefix *pro*. Does this Greek preposition carry

the connotation of *beforehand* or to speak *forth* to men. A study of the biblical use of the verb *prophesy* will clarify the issue. The various Greek lexicons include the following meanings for this verb: "be a prophet, expound or preach under the influence of the Spirit, interpret oracular utterance, reveal what is hidden, foretell the future."

Old Testament Evidence. There can be no doubt that the distinctive trait of the prophet of God, in the Old Testament, is the ability to foretell or predict. This is specifically stated in Deuteronomy 18:22: "When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken." The ability to predict is the evidence that a speaker is truly a prophet from God. This verse also makes it clear that pagan prophets did not have the ability to predict. Since they could not do so it is doubtful that to them the verb *prophesy* would mean *predict*. This is the point of difference between the pagan prophet and the prophet from God. Therefore, the extra-biblical usage of this term will *not* give a correct understanding of the biblical meaning. As a result the correct meaning must be derived solely from the Bible. The entire Old Testament supports the fact that although the prophet reveals God's truths to men he also has the ability to predict.

New Testament Evidence. The New Testament uses *prophesy* in several instances to refer to Old Testament prophecy. Many of these instances refer to foretelling or prediction (Matt. 15:7; Mark 7:6; I Pet. 1:10; Jude 14). The similarity in usage between the Old and New Testaments, and the fact that the New Testament authors do not differentiate the Old and New Testament prophets implies that the term refers to the same function in both Testaments. Peter states regarding David, "Therefore since he was a prophet. . . he foreseeing spoke of the resurrection of Christ" (Acts 2:30, 31). Acts 3:18 states, "God fulfilled thus the things which he declared beforehand by *all* of the prophets, that the Christ would suffer." Stephen connects the prophets with "declaring beforehand" in Acts 7:52. Peter states that *all* the prophets foretold Christ's ministry (Acts 10:43).

Agabus, the first example of a New Testament prophet, accurately *predicts* a famine (Acts 11:27, 28). He acts much like an Old Testament prophet. He acts precisely like an Old Testament prophet when he predicts Paul's captivity in Acts 21:10-11. Paul indicates that the Old Testament prophets foretold the events of Christ's ministry (Acts 26:22, 23).

I Corinthians 14:29, 32 make it clear that although a prophet may speak apart from the immediate influence of the Spirit, it is *common* for him to impart a direct immediate

Continued on Page 4

before Christ, the forceful importance of the purchase price of redemption would not be so vitally made. Nor would the need for the propitiation of the holy, angry Lord God. Forget the kingdom of God as revealed in the Old and you will likely conclude a truncated view of the kingdom from the New. "Whatsoever things were written aforetime were written for our learning."

3. OLD TESTAMENT PRINCIPLES

As seen in a prior article, Old Testament elders served as family leaders, religious leaders, judges, political leaders, local leaders, and exercised special powers in the dispersion of Israel. Clearly the distinctly national functions of the Old Testament elders cannot be applied to the elders of this present age, for the church is a heavenly people with a heavenly citizenship (Eph. 1:3; Phil. 3:20; John 14:2-3).

Thus the political and national leadership exercised by the Old Testament elders do not have a direct New Testament counterpart, as so many European national ecclesiastical bodies claim they do. Yet, the elders of Israel exercised national leadership only--note the "only"--because they first had a local leadership. So even for Israel, it was the local leadership that was essential. In like manner, the local church has local leadership constituted in its elders. The New Testament reveals nothing about a national leadership for its elders nor is there any hint that elders of one local assembly are automatically constituted elders in any other local assembly nor in the church at large.

A rationalistic principle might attempt to see church elders advising, restraining and serving national government as Israel's elders sometimes did. But such an attempt must pretend that the theocratic constitution of Israel carries over to the constitution of contemporary national governments, somewhat like the divine right of kings followed several centuries ago. Recently, certain discipleship groups have claimed a universal eldership, but any attempt to establish the universal authority of local elders from the universal body of Christ performs three maneuvers of poor logic: (1) it ignores the distinction between the local assembly as local and the body of Christ as universal; (2) it asserts a view for which there is not the slightest glimmer of Scripture; and (3) it makes the unwarranted assumption that whatever is true of the local church is true of the entire body of Christ.

4. THE CHURCH AND THE STATE

Certainly local church leaders must instruct their flock about the moral implications of the actions and policies of secular government, especially as those operations are clearly contrary to revealed truth. Secular government also may seek the advice and service of local church leadership. And surely

local church leaders may serve the state. What is clear is that there is no divinely constituted authority for elders or any other biblically established leaders of the church to dictate, advise or otherwise minister authoritatively to the government of the state.

Nor has the judicial function of Israel's elders been transferred to the local church's elders. Moses charged local leaders of Israel to execute righteous judgment (Deut. 1:13; 16:18). Elders in Israel were explicitly required to judge cases of murder, marriage disputes, and unwitting violations of the Law of Moses (Deut. 19:12; 21:1-21; 22:15; 25:7ff; Lev. 4:13ff). However, New Testament Scripture clearly recognizes that authority for civil orders is vested in the state government (Rom. 13:1-7; 1 Pet. 2:13-14).

Furthermore, legal disputes between Christians are to be settled by wise "saints" rather than pagan courts of law (1 Cor. 6:1-8). This principle allows for local church elders to participate as intermediaries or counselors but certainly does not specify church courts.

5. CONCLUSIONS

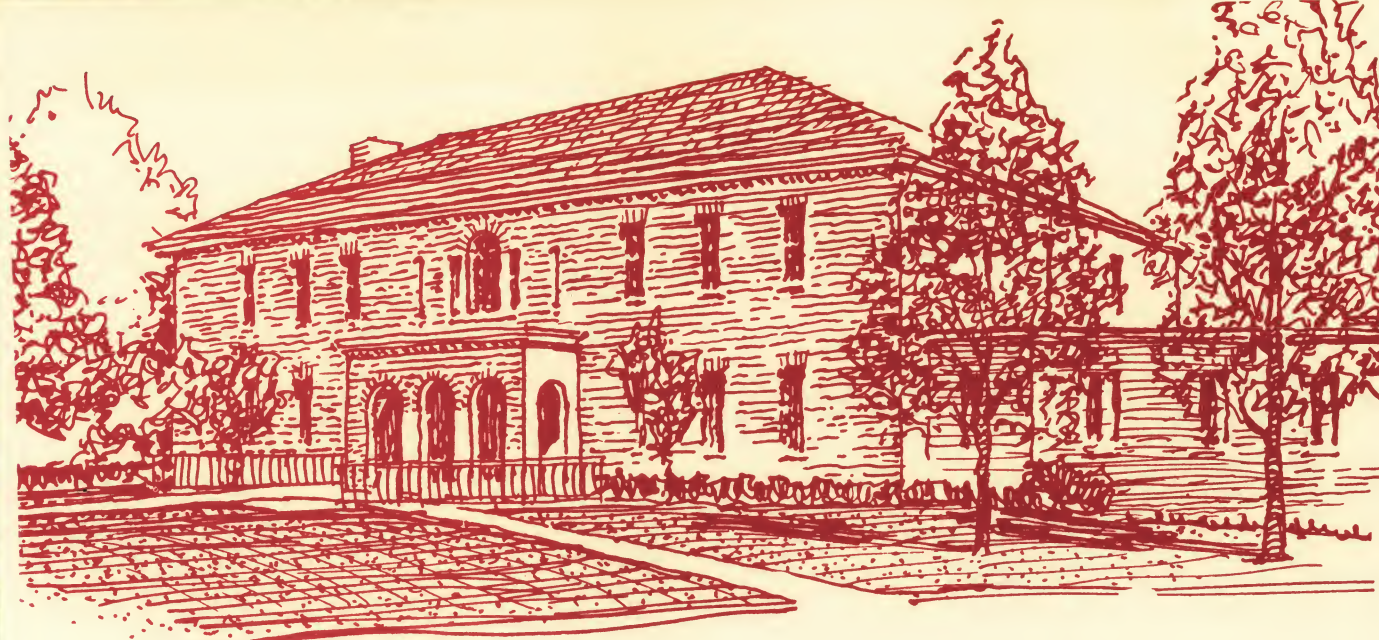
Many doctrinal disagreements about the nature of the church and its ministry flow from a misunderstanding of the principles of biblical interpretation.

Some groups of faithful Christians follow only clear commands of the New Testament for church polity. We have sought to show that the practice and example of the church portrayed in Acts and the Epistles operated functionally, adding ministries and ministers as the needs were clear.

Still, pragmatism cannot stand alone. It must have the unchanging structure provided by the eternal Word of God, both Old Testament and New Testament, to avoid the rudderless drift exemplified in twentieth century America.

Some church groups turn to Scripture in such a way that they see the Old Testament patterns fulfilled in the church. However, the unique and distinctive nature of the church forbids both a national and political role for church elders.

Elders in the Old Testament did serve religiously and primarily at the local level. It is there that the New Testament continuity is sure. To these principles the New Testament adds both the practical principles as well as other definite structural features, some of which were sketched in previous articles of the *Scroll* and others may be approached in the future, D.V.



SPECIAL PRAISE

On December 22 the permit for the new Seminary building was granted. Many people have been praying for this permit which has been in process for 22 months. Rejoice with us in God's provision. About \$135,000 has come in toward this new facility. Continue to pray for God's provision.

SCROLL

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SEMINARY NEWS AND EVENTS

1. Christmas recess was observed by C.B.S. during Dec. 17-Jan. 2. No classes were held during this time as faculty and students joined with family and friends in commemorating the birth of the Saviour.

2. A Church Growth Evangelism Seminar was held at C.B.S. Jan. 3-6, with daily sessions from 8:00 a.m. to 12:30 p.m. Evangelist Mike Cocoris, Vice President of EvanTell, Inc., spoke on Tuesday and Wednesday on the topic, "The Biblical Basis for Evangelism." Then on Thursday and Friday Rev. Donald J. MacNair, Executive Director of National Presbyterian Mission, Inc., spoke on "Planting New Churches." Rev. MacNair is the author of *The Birth, Care and Feeding of a Local Church* and *The Growing Local Church*, both published by Baker Book House.

PRAYER CORNER

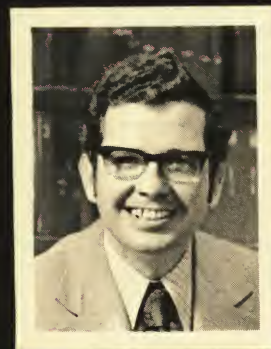
Pray for the faculty, staff and students of the Seminary as we renew our dedication to the work of the Lord here at the Seminary for the new year.

Continued from Page 2

revelation. The prophet Nathan erred when speaking to David apart from receiving God's revelation. Once he received it his message to David was true. This reveals that a prophet is only prophesying when he speaks that which is revealed to him.

In several New Testament passages it is stated that *all* of the prophets *predicted* regarding Christ. The examples of prophecy and prophets in both Old and New Testaments show that the prophet predicted. The prophetic books of the Old Testament and the book of Revelation, which is called a prophecy (Rev. 1:3; 22:7, 10, 18, 19), are replete with predictions. Prediction is the test of a genuine prophet. No one can demonstrate that he is a prophet unless he can successfully predict. Prediction is the *definitive* characteristic or nature of prophecy. A man who merely speaks for God or has insight into biblical truths, but does not speak by immediate direct revelation and cannot predict, has no right to the title of *prophet*. He must be able to predict, and it is this ability which makes him a prophet. No one has demonstrated this ability for 1900 years.

from the Dean's Desk



Homer Heater, Jr., Ph.D.

In spring a C.B.S. young man's fancy turns to Pastoral Internship. This year we have men going into ten weeks of intensive training in churches as far away as New York and as local as Prince Georges County.

This is the most significant aspect of Seminary training for many of these men. Each one will be under the supervision of a competent Christian leader and will be required to serve in specified areas of the Christian ministry.

The Pastoral Internship is a rigorous program of training requiring a minimum of 45 hours per week. This means that it is virtually impossible for the men to carry on even a part-time job. Four are married.

It is my burden that C.B.S. establish a Pastoral Internship scholarship fund so that we can assist these men during this critical stage in their lives. Please stand with us in prayer about this kind of need and pray for our men and their families as they learn to depend on the Lord.



SCROLL

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MANY FOLDS, ONE FLOCK

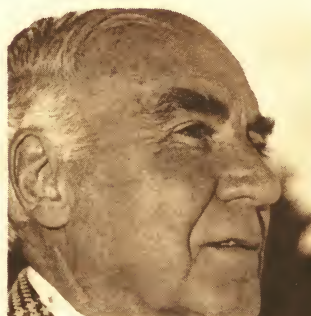
Rev. A. W. Jackson

(After 40 years in pastoral ministry, Rev. Jackson joined the C.B.S. faculty as Professor of Pastoral Studies. He holds the B.A. and M. Div. degrees.)

There are many critics today who would take issue with the words of the hymn writer, Sabine Baring-Gould, who in a part of the second stanza of his hymn *Onward Christian Soldiers* wrote, "We are not divided, all one body we. . . ." This, they argue, is just not true. To them, the Church has known division through most of her life and stands today as a sadly fragmented institution in many, many areas. These opponents state that the Church is divided geographically, East from the West, and in the West her splits and splinters are manifold.

These are facts that no one can dispute, if the nature of unity is to be understood in an outward, physical sense. If this is the case, then the Church's institutions, organization, intents and purposes are in a sad state of confusion and contradiction. The seeds of such division can be readily seen in the blind insistence that this type of unity is, indeed, the teaching of Christ. Gradually within the span of time of Ante-Nicene Christianity (A.D. 100-325), there developed a rash identification of the spiritual unity of the Church with unity of organization and with it an insistence on outward uniformity at the price of individual freedom of conscience directed by the Word of God. There was a confusion of a fallible man-made institution and institutions with the true nature of the body of Christ and salvation. As stated by Schaff in Vol. II, p. 174 of his *History of the Christian Church*: "The Scriptural principle: 'out of Christ there is no salvation' was contradicted and restricted to the Cyprianic principle: 'out of the (visible) church there is no salvation. . . .'"

We cannot believe that Christ ever intended an outward, visible unity of every member within His body. There are, indeed, differences among His own who are truly a part of the



Rev. A. W. Jackson

true Church. We are quick to state, however, that there is a core unity among the members of the body of Christ which relates to the person and work of Christ that is, indeed, an absolute. We would insist that any teaching that denies the Christ His deity, His true incarnation via the womb of a virgin, His sinlessness, His atoning death, His ascension and visible return cannot rightly bear the name Christian. In a bit of an aside, it was a commendable act of the Unitarian Church several years ago when, by a majority vote, they decided to drop the name Christian. It would be a commendable act if many more so-called Christian churches and institutions did so. We rejoice in the reality that there is a day coming when there will be outward, visible unity.

It is our contention that Scripture teaches and allows for differences that place certain of God's people in groups separate from other groups and yet place all within the body of Christ. We maintain that there can be a unity among these groups without sacrificing individual or group convictions. We must acknowledge, however, that each must understand and know the right of the other to declare as their own convictions certain guidelines they are sure are found in God's Word. These could well exclude certain ones from being a part of one particular group but certainly not from the Body of Christ. We must insist that the true Church is an organism living and growing in spite of its differences in visible manifestations. It is not an organization *per se* but certainly has been given organization for its growth and edification.

Continued on Page 3

LIGHT FROM THE LANGUAGES



ISAIAH, INSPIRATION, AND THE COMPUTER

By Todd S. Beall

(Mr. Beall is an instructor in the Biblical Studies Program at C.B.S. He is a graduate, with honors, of Princeton University and holds the Th.M. degree from C.B.S. He is presently pursuing a Ph.D. in Semitic Studies.)

For the Christian who believes that the Bible is the inerrant Word of God, the question of the authorship of the book of Isaiah is a settled issue. In both the Old Testament and the New, the Bible indicates that the eighth-century prophet Isaiah wrote the entire book which bears his name. The opening words of the book itself give specific information regarding the author, his family background, and the time in which he lived: "The vision of Isaiah the son of Amoz which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah" (Isa. 1:1). The New Testament record is equally clear. Twenty-one times the name of the prophet is specifically mentioned in connection with a quotation from the book. Christ quotes Isaiah four times, from both the early and the later chapters of the book, referring to the prophet by name. If Isaiah did not write the book, then both the Bible and Christ Himself are in error. Denial of Isaianic authorship, therefore, implies a denial of two fundamental tenets of the Christian faith: inspiration of Scripture, and the deity of Christ. Hence, for those who believe that the Bible is the inspired Word of God, there is no question that Isaiah wrote Isaiah.

In the last 150 years, however, the view that the eighth-century prophet wrote the entire book of Isaiah has come under widespread attack. It is claimed that, while Isaiah may have written the first 39 chapters of the book, he most certainly did not write the last 27. Among the reasons given against Isaianic authorship is that the vocabulary and style of the two sections of the book are so different as to require at

least two different authors. To the layman who does not have a knowledge of the Hebrew language, this argument from linguistics might seem convincing; yet, when an analysis of the vocabulary and style of Isaiah is made, one finds that the linguistic arguments of the critics are largely subjective, and are not based on a scientific approach. Only those words which support the theory of dual authorship are considered; those which would point to a common author for the two sections are largely ignored. Furthermore, the critics are guilty of circular reasoning: if a word which they say is characteristic of the author of the latter portion of the book appears in an earlier chapter, rather than ascribe both portions to Isaiah, they boldly assert (without a shred of textual evidence) that the word in the earlier chapter was not genuine, but rather a later "insertion" of a meddling scribe. The subjectivity of such an approach is readily apparent.

Though it is impossible within this brief space to give many detailed examples of the subjectivity of the linguistic argument against Isaianic authorship, one recent study of the authorship question involving the use of the computer may be considered. As the result of a computerized statistical-linguistic test, it is the conclusion of Y. T. Radday that the mean number of syllables per word is so different in the two portions of the book as to necessitate different authors.

Surely, one might first assume, the use of a computer in such a study would guarantee that the results are both objective and accurate. Yet, a further investigation reveals the weakness of Radday's arguments. In his test, Radday calculates the mean number of syllables per word in chapters 1-35 as 2.04; for chapters 40-66, the figure is 2.11. Radday's conclusion is that the *unmistakable* trend toward longer words in the second half of the book demonstrates dual authorship. He notes that the difference (between 2.04 and 2.11) is not so minute, since the difference in word length between English and Turkish is only one syllable. Perhaps so; but the difference observed in Isaiah is hardly one full syllable--in fact, it is only seven-hundredths of a syllable!

To obtain a better idea of the significance of the three percent difference in mean syllable length between the sections of Isaiah, a small test may be made on the writings of Milton. The first 100 words of *Paradise Lost*, "L'Allegro," and *Christian Doctrine* may be counted by syllables, and the mean syllable length then computed. When this is done (either by computer, hand-calculator, or entirely by hand--the *means* of computation makes no difference), it will be found that the mean syllable length for each of these three works, respectively, is 1.33, 1.47, and 1.61. The syllable-length difference between *Paradise Lost* and "L'Allegro" is .14, or 10%; while the difference between *Paradise Lost* and *Christian Doctrine* is a whopping 17%. Would Radday posit different authors for



Todd S. Beall

these works on the basis of such findings? And if not, then the three percent difference in the mean syllable length of the sections of Isaiah should hardly be given a second thought.

Our conclusion, then, is that those who hold the Bible to be the inspired Word of God have nothing to fear from those who would seek to deny Isaianic authorship. Arguments from vocabulary and style are largely subjective; even recent "computerized" studies are of little objective significance--for, while the accuracy of the counting procedure is ensured by the computer, the *conclusions* drawn from the numbers thus obtained are, once again, a matter of subjective speculation. There is, therefore, no objective reason to deny the position taken by the Bible and by Christ Himself regarding Isaiah; namely, that the eighth-century prophet wrote the *entire* book which bears his name.

Continued from Page 1

There certainly are passages that teach by implication both diversity and unity. These can be applied to certain groups who are distinct from one another and yet who each acknowledge the fact of an organism functioning in relation to one **Head**. Such would be I Cor. 12:12-27 and Rom. 12:3-8. A very interesting passage is found in Luke 9:49, 50. Here by implication there seems to be the fact that Christ is teaching the possibility of a group refusing to be identified with another group and yet being a part of Christ.

The passage in John 10:16 is a good case in point to highlight the fact that within the one Body we may well find various groups. The AV wrongly translates both *auleō* and *poimnē* as "fold." The word *auleō* is rightly translated "fold", but *poimnē* should be translated "flock." This is a distinction of importance. It was a mistake carried over from the Latin Vulgate and as Vincent states: "It will readily be seen that the incorrect rendering fostered by the carelessness or the mistake of some of the Western fathers, and by the

Vulgate, which renders both words by *ovile*, fold, has been in the interest of Romish claims."¹

Further, it does not seem possible that John 10:16 is teaching simply two folds--a Jewish one and a Gentile one which Christ will gather and of which He will make one flock. It does not state nor imply this in the text or the context. Surely we may be justified in stating that there are many folds of one flock. But how are we to understand the many folds? Are they simply people from many places or are they people who hold to the core truth mentioned above and yet have differences of opinions? We feel that the latter are in mind. In conclusion, may we quote from Philip Schaff from Vol. II, p. 175 of his *History of the Christian Church*:

He promised that there should be one flock and one shepherd, but not one fold. There may be one flock, and yet many folds of church organizations. In the sacerdotal prayer, our Lord says--not one word about church, bishops, or popes, but dwells upon the spiritual unity which reflects the harmony between the eternal Father and the eternal Son.

¹Marvin R. Vincent, *Word Studies in the New Testament*, Vol. II, p. 194.

CONSTRUCTION CONTINUES



The site of the new C.B.S. building is increasingly becoming a place of activity as construction crews are in the initial stages of building. With a little imagination, one can anticipate what the above site might look like a year from now!



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PRAYER CORNER

I. Pray for Pastoral Internship.

Each year during the Spring Quarter a number of Seminary students becomed involved on a full-time basis in a pastoral internship ministry. This program of supervised field training requires of the participants forty-five hours per week for a period of ten weeks. The following students request your prayers as they become involved in this very demanding program of pastoral internship. Bruce P. Busch will be going to Upper Marlboro, MD; Dale R. Carver to Sterling Park, VA; Bruce B. Cook to Richmond, VA; Marshall W. Hawkins to Silver Spring, MD; Eldon Moats to Upper Marlboro, MD; James L. Myles to Arlington, VA; Edward B. Regensburg, Jr., to Sterling Park, VA; Douglas C. Smith to Webster, NY; Daniel R. Swartz to Martinsburg, WV; and Forrest E. Wessendorf to Annapolis and Edgewater, MD.

2. Pray for Steve Mosely who is presently working in Public Relations for the school and raising support for his ministry in Portugal.
3. Pray for Joseph Henriques who is also on deputation work for his ministry in Portugal.
4. Pray for the graduating Seniors as they seek God's guidance for their place of ministry.

SEMINARY NEWS AND EVENTS

1. The Spring Quarter at C.B.S. began February 28 and will continue to May 13.
2. Spiritual Life Day will be observed March 22 at C.B.S. A challenging program of activity has been planned by the Student Body Council.



from the Dean's Desk

Perhaps the most critical issue facing the evangelical church today is that of the inerrancy of the Scripture. While the world disdains such an idea as part of an "Alice in Wonderland" mentality, those familiar with church history and Scripture know that this is the cornerstone of the Christian faith in terms of its continuity. The great doctrines of redemption and resurrection have no viable future if the Scriptures are to be robbed of their innate authority and left to the emotional whim of the one who handles them.



I have discussed in the *Scroll* on more than one occasion the fact that the evangelical church in the United States is going through an emotional phase. This is somewhat comparable to the pietistic movement in Germany which arose to counter the dead orthodoxy which had set in after the faith-dynamic of the Reformation had lost its thrust. People today are looking for something to make them happy and to solve their problems. Unfortunately, too many pulpits have been turned into emergency clinics to solve problems, to the neglect of a total health program of biblical exposition. As a result the average Christian is programed to go from "feeling to feeling" rather than from "faith to faith" (Romans 1:17). This is reflected in the type of music (both the message and the medium) sung in the churches, the worship, and the approach to problems in the daily walk.

This approach to the Scriptures and to the Christian life tends to produce a shallow, self-centered Christian. I, for one, do not believe that "sound teaching" need be boring nor stultifying. People need only be taught to come to grips with the meat as well as the milk of the Word just as children must be taught to eat nutritionally rather than to fill up on "junk" food.

The only antidote to doctrinal deviation is a well trained Christian who knows the issues. Christians who know the Word and its doctrinal implications will not easily fall prey to the specious arguments being touted today in the name of love and good will. Biblical inerrancy is an essential doctrine, but it looms large only in the minds of those who know the Bible.



SCROLL

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Volume 5, Number 5

April/May 1978

IS PROPITIATION A BIBLICAL CONCEPT?

Richard A. Taylor. Ph.D.

Assistant Professor of Greek and New Testament

The term "propitiation" is a theological word used to refer to the satisfaction of God's wrath toward sin on the basis of Christ's sacrifice on the cross. The term presupposes an offended deity from whom man has alienated himself because of his sin. Some modern theologians, however, have not been satisfied with this picture of God. They have argued that the concept of propitiation is really not a biblical concept, but is a carry-over from the pagan Greek religions where men sought by various means to placate the wrath of the various gods of their polytheistic culture. There is a tendency, therefore, on the part of some modern scholars to substitute for the word "propitiation" the term "expiation" or an equivalent. But "expiation" does not mean exactly the same thing as "propitiation." The purpose of this article is to summarize the usage of the New Testament words traditionally translated by "propitiation" and to decide whether "expiation" is an adequate translation for this word group. The problem simply stated is this: Is propitiation a biblical concept? Our study will consider the non-biblical usage of the words, the Septuagint (LXX) usage, and the New Testament usage.

The Non-biblical Usage

The Greek words with which we are particularly concerned are the verbs *hilaskomai* and *exilaskomai* and the noun *hilasmos*. Interestingly, these words bear an etymological relationship to the word *hilaros*, "cheerful", from which we get our English word "hilarity."

In the pre-Christian usage of these terms by non-biblical writers, there is no question concerning their significance. The words are consistently used to portray the need for man to somehow placate or satisfy the wrath of an offended God. In the Greek classics, for example, we read of men offering various things to the gods in order to initiate a peaceful relationship. This usage is at least as old as Homer (eighth cen-



Dr. Taylor

tury B.C.). In many cases, such human effort really amounts to nothing more than what someone has called "celestial bribery." Although this differs drastically from the biblical concept of God, the important thing to notice is that the words are used by the pagan Greek writers in a context which clearly presupposes the wrath of their God. Since historically this is the notion uniformly associated with these words, we will need clear evidence to the contrary in order to introduce a different notion in the biblical contexts.

The Septuagint Usage

The Greek Old Testament frequently employs the group of words which we are considering in this study. These Greek words are usually used in the LXX to translate some form of the Hebrew *kpr*, which means "to cover" or "to atone." The Hebrew word itself does not necessarily connote any notion of God's wrath. But to argue that since divine displeasure is not necessarily involved in the Hebrew word for atonement, it must not have been present in the minds of the LXX translators, is not altogether accurate. Two problems are inherent in such a conclusion. First, the Old Testament contexts of the passages using the Hebrew *kpr* frequently state or imply the idea that God is greatly displeased because of man's sin. Secondly, the LXX offers no indication whatsoever that the translators are not using these words with their historical associations in mind. Limitations of space will permit the citation of only a few of the Old Testament usages of these words to illustrate our point.

In Gen. 32:20 we find Jacob sending presents ahead to his

Continued on Page 3

LIGHT FROM THE LANGUAGES



“OWE NO MAN ANYTHING”

Homer Heater, Jr. Ph.D.

Professor of Old Testament Literature and Exegesis

Ben Franklin reflected the “Puritan ethic” when he said, “Neither a borrower nor a lender be.” This frugal, conservative attitude toward money certainly is based on the principle of Christian stewardship. The Western world, however, has undergone immense change in the area of finances since Franklin’s time. With a Gross National Product of over one trillion dollars, Americans are able to spend madly. Furthermore, since much of the American economy is only on “paper,” that is, anticipated revenue, indebtedness both individual and corporate has soared to astronomical heights. The Christian, as usual, finds himself drawn into this maelstrom. In time, the Christian owes so much that pressures are created on him and his family which limit their Christian joy and ability to serve the Lord. This problem is intensified with the commercial drive to entice people to borrow.

The Christian community has finally recognized this problem and, as a result, has begun to teach believers the spiritual virtue of thrift, savings and postponement of desired things until they are able to pay cash for them (if, indeed, they purchase them at all).

Unfortunately, some have been teaching that any kind of indebtedness is morally wrong, either for a church (e.g., the borrowing of money to purchase a building) or for an individual. Others have modified this to allow for indebtedness for items which have equity, e.g., a house which can be sold at any time to pay the debt. One of the key verses in this issue is Rom. 13:8a. However, this verse is almost always wrested from its context. Note the full context of vv. 5-8a.

“Wherefore ye must needs *be subject*, not only for wrath, but also for conscience sake. For this cause pay ye tribute also: for they are God’s ministers, attending continually upon this very thing. Render therefore to all their *dues*: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour. *Owe no man*

anything, but to love one another:” (Italics for emphasis.)

The failure to interpret 8a properly has arisen because most of the versions have made a division between v. 7 and v. 8. The words which tie the contexts together are “owe” (*opheilete*) in v. 8 and “dues” (*opheilas*) in v. 7. You will note that these words have the same root. The N.E.B. has caught the correct sense by keeping these verses in one paragraph. What is Paul saying? The key concept in this passage is subjection (*hypotassesthai*). The believer is to place himself under the authority over him even to the extent of paying both local and foreign taxes. “Tribute” (*phoros*) is the tax usually paid to a foreign nation, while “custom” (*telos*) tends to be used of local taxes. The believer is to pay his taxes, even if deemed unfair, as evidence of his subjection to the powers that be. In other words, obligations are to be met. To phrase it another way, Paul says, “Pay your debts!” The N.E.B. states it even better, “Discharge your obligations to all men. . . Leave no claim outstanding against you, except that of mutual love.”

This verse, therefore, does not teach that it is morally wrong, in principle, for a believer to be in debt. It does forbid irresponsible indebtedness and enjoins the believer to pay his debts.

The Christian, of course, as a matter of stewardship, should avoid personal indebtedness as far as possible. He must use much discretion in this area and be willing to postpone the purchase of some items so as to keep himself free from obligations. He must always ask, “Am I using my money wisely before the Lord?”



A view of recent construction activity at the site of the new Seminary building.

angered brother Esau who is seeking Jacob's life, in the hope of "appeasing" him. This is basically in line with the normal Greek usage of the term *exilaskomai*, and this same association of wrath and propitiation is repeated elsewhere in the Old Testament. For example, in Ps. 77 (78):38 we read, "But He, being compassionate, forgave their iniquity, and did not destroy them; and often He restrained His anger, and did not arouse all His wrath." In Lam. 3:42 we read, "We have transgressed and rebelled; Thou hast not pardoned. Thou hast covered Thyself with anger and pursued us." Proverbs 16:14 states, "The wrath of a king is a messenger of death, but a wise man will appease it."

We conclude, then that in the LXX this group of Greek words carries a connotation of wrath or anger, though frequently the notion of wrath is not directly stated but only implied.

The New Testament Usage

The verb *hilaskomai* occurs only twice in the New Testament. It appears in Luke 18:13, where the publican prays "God be propitiated with regard to me the sinner." It occurs again in Heb. 2:17, where Christ is said "to make propitiation with regard to the sins of the people." Those who favor "expiation" as the correct translation in this passage usually point out that "the sins" here is accusative and if taken as the object of the infinitive would seem to favor the idea of expiation, since in "propitiation" God should be the object. This is true, but the accusative here should probably be taken to indicate that with reference to which the action of the verb is true. God is propitiated, i.e., His righteous anger is satisfied, with regard to "the sins of the people."

The noun *hilasmos* also occurs only twice in the New Testament, both times in the First Epistle of John. In 2:2 we read that Christ is "the propitiation concerning our sins." Then in 4:10 we read that "God sent His son as a propitiation concerning our sins." In neither passage is there any reason for thinking that the term is used in a way different from its previous historical associations. John presupposes the extensive biblical teaching concerning the wrath of God and views the Son of God as the means by which the wrath has been satisfied. It should be pointed out, however, that although the notion of God's wrath is presupposed by John, the process of propitiation is drastically different from the pagan concept. Here there is no notion that man is doing something to satisfy God. Rather, God Himself has provided the satisfaction for the enmity which exists between Himself and sinful men. Furthermore, the propitiation does not lie outside Himself; it exists in the person of His Son. It is clear, then, that although man's sin is the cause of the wrath of God, God's grace alone is the solution to it!

The word *hilasterion* also occurs twice in the New Testament. In Heb. 9:5 this word speaks of "mercy seat," or the place where propitiation occurred in the sacrificial system of the Old Testament. The word appears again in Rom. 3:25. Since the Greek ending *-terion* can indicate either the place where an action occurs, or the means by which it is achieved, there is a difference of opinion with regard to Rom. 3:25. Some have seen a close parallel between Rom. 3:25 and the "mercy seat" of the Old Testament sacrifices. However, since Christ is not elsewhere portrayed in the "mercy seat" imagery, perhaps it is best to understand from Rom. 3:25 that Christ is the means by which God's wrath toward sin is propitiated.

Less germane to this discussion is the two-fold appearance of the form *hileōs* in the New Testament. In Matt. 16:22, Peter uses the word idiomatically in the sense of "may God forbid!" or "perish the thought!" In Heb. 8:12 the writer quotes Jer. 31:34, where God promises "I will be merciful toward their unrighteous acts."

Conclusion

We seem justified, then, in concluding that throughout the New Testament these words normally connote the idea of the removal of God's wrath. Theologically, of course, this is based solely upon the sacrificial death of Christ on the cross. Although the concept of an offended and angry deity is no longer palatable to contemporary society, it is nonetheless part and parcel of the biblical portrayal of God. Through the work of Christ sin has been expiated and the guilt of the believer has been removed. But more than that, God has been propitiated so far as His righteous wrath toward sin is concerned. A relationship of peace and joy and fellowship with God is now possible for all. For this every man should indeed be thankful!



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PRAYER CORNER

1. Pray especially for this year's graduates of the Seminary as they enter into new fields of service for Christ.
2. Pray for all the Seminary students throughout the summer. Most will be seeking full-time employment for the summer, and all will be involved in some sort of Christian ministry.
3. Continue to pray for the Lord's provision of all that is necessary for the completion of the new Seminary building. It is a joy to watch the progress on the building, and we are anxious to see this building put into service for the Lord's work here.

SEMINARY NEWS AND EVENTS

1. April 5 was Evangelism Day at C.B.S. No classes were scheduled for this day, as students and faculty engaged in a variety of ministries throughout the local area. A number of decisions for Christ were reported.
2. On April 20 the annual Spring Banquet for the Seminary was held. Following an excellent meal, this year's graduating seniors were recognized, as well as their wives (who received an honorary Ph.T. -- "Put Hubby Through"). The program included special music and a testimonial message by Rev. Charles Hanshew, a 1966 graduate of the Seminary.
3. On May 12 at 10:30 A.M. Baccalaureate was held, with President George A. Miles as the speaker. Commencement was held at 10:00 A.M. on May 13, with Rev. Herbert D. Arnold (C.B.S., 1965) speaking.
4. The following received the Th.M. degree from C.B.S. this year: Lewis Ira Button, Dale Russell Carver, Dean R. Chollar, Jr., Robert Alan Ellis, Edward Dean Guyer, Curtis Theodore Lowry, Eldon Moats, Olah Llevellyn Moore, Willard Mitchell Spurlock, Daniel Trayer. There were two recipients of the M.A.: Jonathan Bruce Luethy, and Martha Edith Rehn.
5. Dr. Richard A. Taylor, Assistant Professor of Greek and New Testament at C.B.S., was recently elected to the office of Vice-Chairman of the Eastern Region of the Evangelical Theological Society.

from the Dean's Desk



Homer Heater, Jr., Ph.D.

C.B.S. is happy to announce the appointment to a full-time lectureship of Todd S. Beall. Todd came to know the Lord as a child, and his faith grew, even in high school, but it was at Princeton University that he fully committed himself to Christ. Having graduated from Princeton, where he majored in English, Todd worked as a computer programmer for a year. He had committed himself to the Lord for full-time service and so in 1974 enrolled at Capital. Todd proved himself to be an outstanding student, but also a man concerned with the needs of people.

Todd will assume the responsibilities of the Registrar's Office on a part-time basis and will teach one or two courses. He is studying simultaneously toward his doctorate.

Todd is engaged to be married to Miss Sharon Pramschüfer. The wedding is set for June 17th of this year. Pray for this family as they enter this phase of God's ministry.



SCROLL

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THE WOMAN'S COVERING: WHAT IS IT?

Thomas R. Edgar, Th.D.
Professor of New Testament Literature & Exegesis

Women are required to be covered upon certain occasions, according to I Corinthians 11:2-16. Although this passage seems to be clear, there have been various interpretations of the covering. The Greek word means "to cover" or "to veil." There are differences of opinion as to the exact nature and size of this covering. We will not discuss these aspects. However, there are at least two views which strike at a more basic aspect of this subject. These views both tend to get rid of the covering itself. One view is based on the statement in verse fifteen that "her hair is given for a covering." Many who hold this view stress the preposition *anti* and translate the clause "her hair is given her *in place of* a covering." They conclude that the woman's hair is the covering discussed in this passage; therefore, no other covering is required. The proponents of this view include both those who feel that the woman's hair, in itself, is the covering and those who feel that her hair must be of the proper length to meet the requirement of "being covered." A second view which rules out an external covering or veil is the view that the basic issue in the passage is the proper subjection of women and, therefore, a woman who is in proper subjection meets the criteria set forth herein (I Cor. 11:2-16). Some proponents of this view feel that any sign of subjection will meet the requirements of the passage; others state that as long as the woman is in subjection, as she should be, no sign or specific item of accouterment is necessary. Both views obviate the requirement for the woman to wear some material, external form of covering such as a veil upon her head. What does the passage indicate? Once the nature of the covering, as the Apostle Paul meant it, is determined, the issue of application to our day must be considered.



Dr. Thomas Edgar

The covering does not refer to hair. The basic statement regarding the covering of the woman occurs in I Cor. 11:5. This verse states "Every woman who prays or prophesies with her head uncovered disgraces her head." The issue Paul discusses is the covering of the woman *when she is praying or prophesying*. It does not concern her except on such occasions. It is not a general rule that a woman be covered at all times. There is no requirement that she be covered *unless* she is praying or prophesying. This fact is reinforced by the statement in verse thirteen, "Judge among yourselves, is it proper for a woman to pray to God uncovered?" It is obvious, but often overlooked, that the Apostle Paul is *only* referring to the necessity of the woman to be covered when she is praying or prophesying. This, of course, immediately rules out the view that her hair (or proper length of hair) is the covering to which Paul refers. If the covering were hair this would make Paul state that she is only required to have hair (or proper length of hair) when she prays or prophesies. It is clear that the covering is something which is to be placed on the head at the time of praying or prophesying, but at other times will not necessarily be on her head. It is some item which may be removed and replaced at will. She, of course, cannot remove and replace her hair at will (when she prays or prophesies), neither can she cut and grow her hair to a proper length at will. Hair, of proper length or otherwise, cannot be the covering in this passage since the covering is only required at specific times, and therefore must be some item which may be freely removed and put on.

Verse fifteen actually furnishes no evidence to support the view that the "covering" is the woman's hair. The word for "covering" in verses 2-13 is *katakalyptō*, the common word

for wearing a veil. However, a different word, *peribolaïou* (covering, wrap, cloak--Arndt and Gingrich, *Greek Lexicon*, p. 652), is used in verse fifteen. The use of different words implies that Paul is making a distinction between the two rather than equating the meaning. Further, the view that the covering is hair misses the point of verse fifteen. Paul, after his basic arguments, adds the fact that her long hair is given to the woman by God for a covering as a further *implication* that she should be additionally covered on these specific occasions of prayer or prophecy. He does not say that her hair is the covering.

A substitution of the word "hair" into the verses of the passage where the covering is mentioned will show that "hair" is not appropriate. Verse four, for example, would require that the male remove his hair whenever he prays or prophesies. If hair of proper length is the issue he would be required to have his hair cut short before he could pray or prophesy. But why only then, since verse fourteen indicates that the male is not to have long hair at any time? If there is a proper length of hair for a male, as verse fourteen indicates, why should it only apply on these two occasions, or is he to cut it even shorter then? Substituting *hair* for the covering in verse six also shows the incongruity of regarding the covering as the hair. "For if the woman does not have hair then let her be sheared, but if it is a shame for a woman to have her hair sheared or shaved, let her wear hair." This is obviously incorrect. Neither does substitution of "hair of the proper length" satisfy the passage. This verse (v. 6) argues on the assumed general principle that it is *always* a shame for a woman to have her hair sheared or shaved. She should have proper length hair at all times, not merely when she prays or prophesies. Verse fifteen also indicates that the woman is *always* to wear her hair the proper length, not only when she prays or prophesies. The same results ensue if "hair" is substituted for "covering" in verses seven and thirteen.

The proper attitude of subjection does not meet the requirement of the passage. It is clear that the covering is not the woman's hair but is a veil of some sort. Are those correct who regard the issue in this passage as the normal, basic subjection of the female to the male; therefore, as long as the female is in proper subjection the covering is not really necessary? Such a view is not correct. The normal, everyday subjection of the woman is not an adequate explanation of the issue in this passage. True, the subjection of the woman is the basis upon which the passage is built. However, the subjection of the woman is assumed and is something to be observed at *all* times. This passage deals with the special occasions when she is praying or prophesying. These, of course,

are not the only times she is to be in proper subjection. At these specific times, however, the passage indicates that there is an additional requirement for a sign of her subordination which is beyond the normal requirement of being in subjection. This is the requirement to be covered. It is clear from Scripture that she is to be in subjection to the male at all times and not merely when she prays or prophesies; therefore, being in proper subjection cannot meet the additional requirement which is demanded upon these two occasions of prayer and prophecy.

Wearing hair, of proper length or not, does not meet the requirements of this passage. An external, removable, replaceable covering or veil is required. An attitude of proper subjection does not fulfill the requirements of this passage since this is expected at all times and not only when praying or prophesying. There is no basis upon which to assume that some other "sign" or other item of clothing may be substituted for a "head covering." There is no such indication in the passage, nor any expression such as "a veil or some other item." The arguments are based on the term "head" and on length of hair, which implies that the "sign" is to be connected with the head. Verse ten seems to put the issue beyond argument when it says "the woman is obliged to have authority upon her head" whenever she prays or prophesies.

When is the covering to be worn? The covering is to be worn whenever the woman prays or prophesies, according to the passage. Some have interpreted this to mean that the female is to be covered in the assembly only, since the following passages deal with practice in the assembly. However, the *preceding* sections from I Cor. 6:12 are dealing with individual issues. The *following* passages specifically *state* that they are dealing with the assembly of believers (see 11:17-20, 33 and 14:23), but there is no such statement in I Cor. 11:2-16. To regard it as applying in the assembly is merely an assumption. I Corinthians 14:34 places it beyond question that Paul is not discussing a practice in the assembly. He states specifically that a woman is not to speak in the church (assembly). The context of verse thirty-four is a discussion of prophecy and tongues speaking. At the very least the woman cannot prophesy nor speak in tongues in the church assembly. It is more probable that she is excluded from all forms of speaking in the assembly. To assume that Paul made a mistake, or changed his mind, or allowed exceptions to the dogmatic statement of I Cor. 14:34 is to take a low view of God's Word. In fact such views would be denigrating to any man of average intelligence who had just written I Corinthians chapters 11 and 14. Since the woman is not allowed to prophesy in the assembly there is no reason

to assume that Paul is discussing something he does not allow. Therefore, he must be referring to something he considered probable. The passage makes no restriction but states "whenever she prays or prophesies." Does this mean that she must be covered even in private prayer? It may very well mean this; however, there are two implications otherwise. Since prophesying is not a private matter, but consists of communicating direct revelation from God to others it is most likely that this refers to a time when others are present. It is natural to assume that the aspect of prayer would parallel this. An additional implication comes from I Cor. II:2-16 taken as a whole. It is clear that the subjection of women to men is assumed and is the basis for the additional requirement to be covered on the occasions of prayer and prophecy. The issue, therefore, on those specific occasions must in some sense be one of authority. In some way when the woman prays or prophesies a question of authority must arise requiring the additional acknowledgement of her subjection to the male, that is, wearing the covering. The issue of authority would not seem to be involved in private prayer; therefore, this must mean prayer when others are present and she is praying "for" or with the group. Although it is possible that she is to be covered even in private prayer or prophesying, it is probable that this would apply to some public exercise other than the assembly or church meeting. A women's meeting or Bible class would be an example.

Does this apply today? Is this an aspect which applied only to the culture of Paul's day and does not apply today? There is no indication in the passage that this is merely cultural. Paul argues on the basis of permanent biblical truths related to creation, such as, the man is the image and glory of God (v. 7), the man was created first (v. 8), the woman is for the man (v. 8), and the head of the man is Christ, but the head of the woman is the man (v. 3). It is not certain that the arguments based on the length of hair (vv. 4-6), and on the inappropriateness of a woman praying to God while uncovered (v. 13) are cultural. They may well be permanent truths also, although there is room for argument regarding this. Since the majority of Paul's arguments are definitely permanent truths rather than based on the culture of that day, there is no certain basis upon which to assume that the covering is not required today.

The requirement placed on women according to this passage is in addition to those requirements to be observed normally. It is not met by merely being in subjection as she is to be at all times. Nor is it met by wearing hair at the proper length as she is to do always. It is an additional requirement which applies only when she prays or prophesies.



Construction continues at the site of the new C.B.S. building. Over the next several weeks the upper portion of the building will begin to take shape.



Eleven individuals (one in absentia) received degrees at Commencement. Mrs. Martha (Rehn) Jones, the first woman graduate of C.B.S., was awarded the M.A. Degree. Nine men received the Th.M. We commend these graduates to you for prayer.



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PRAYER CORNER

1. During the summer months, most Seminary students find it necessary to find places of temporary employment and to work as much as possible in order to secure funds to make their education possible. Many of these students are on a rather rigorous summer schedule. They will appreciate your prayers throughout the summer.
2. Continue to pray for the funds needed to complete the Seminary building which is under construction. Also pray for good progress on the part of the construction crews. We are hopeful of occupying the new building early in 1979, Lord willing.
3. Pray for the varied ministries of the faculty throughout the summer. Some have travelled abroad this summer, and all are active in ministering the Word in Bible conferences and in various churches, both in the local area and further afield.
4. Continue to pray for the recent graduates of the Seminary, that God will lead each of them to a fruitful place of service for Christ.

SEMINARY NEWS AND EVENTS

July 10-16 was Washington Bible College/Capital Bible Seminary week at Montrose Bible Conference in northern Pennsylvania. Dr. Homer Heater and Dr. Richard A. Taylor taught the Word, and the W.B.C. group "Sound of New Life" ministered in song.

from the Dean's Desk

SAVANTS OR SERVANTS

Homer Heater, Jr., Ph.D.



I am quite often asked, "Are you preparing servants at Capital or scholars?" This question states succinctly the separation in many people's minds between these two concepts. There seems to be the idea in some circles that to be a diligent student is not to be a servant of the Lord. As a result, scholarship is often looked upon with suspicion and sometimes disdain by evangelical Christians.

Each new generation of the church grapples anew with basic issues of the faith. If pastors and missionaries are to be prepared to "contend for the faith," they must be intellectually and spiritually equipped. Interaction with contemporary ideas as well as the study of Greek and Hebrew are not simply esoteric exercises to be dropped when full time work is entered--they are essential to an effective ministry.

Yet, the demands of the ministry are such that ministers of the gospel have always been dependent on evangelical scholars to provide intellectual support and evidence for the Christian faith. We on the faculty at C.B.S. recognize the imperative of personal ministry and are all involved in some aspect of that ministry. However, we know that to do a creditable job of instruction, we must give ourselves to this task.

The church must be militant in its witness, but solid in its intellectual defense. May God help us to produce more scholarly servants.